



LINGUISTIC AND CULTURAL CHARACTERISTICS OF PROVERBS DESCRIBING FAMILY RELATIONS IN THE GERMAN LINGUISTIC PICTURE OF THE WORLD

Alina Eduardovna Rakhimova^{1*}, Albina Fanilevna Mukhamadiarova², Fanuza Kharisovna Tarasova³

^{1,2}Department of Theory and Practice of Teaching Foreign Languages, Kazan (Volga region) Federal University, Russia,

³Department of German Philology, Kazan (Volga region) Federal University, Russia.

Email: *brainstormkaz@gmail.com

Article History: Received on 31st October 2019, Revised on 29th November 2019, Published on 31st December 2019

Abstract

Purpose of the study: The current study deals with a close examination of the linguistic and cultural characteristics of proverbs describing family relations in the paradigm of peculiarities of the German linguistic picture of the world. The purpose of this article is to study and analyze German proverbs describing family relations.

Methodology: While conducting the present research work such scientific methods were used: the method of theoretical analysis of literature on the topic under consideration, the method of semantic and structural analysis of German proverbs, the method of lexical and semantic group description, the comparative method. In the course of our study, 180 proverbs were analyzed (describing family relations with the following components: Mann, Frau, Mutter, Vater, Kind, Bruder, Schwester, Sohn, Tochter, Verwandte), reflecting, to varying degrees, the specifics of family relationships. Among these proverbs, thematic groups were distinguished.

Main Findings: The semantic features of German proverbs about the family have been distinguished. The classification of German proverbs about the family to the semantic groups was done: the role of women in the family, the role of men in the family, the characteristics of the relationship between wife and husband, etc.

Applications of this study: The study may be used for close browsing of the current state of investigations in this scientific area as well as for further investigations of linguistic and cultural characteristics of proverbs describing family relations in the German linguistic picture of the world.

Novelty/Originality of this study: When considering the connotation of German proverbs about the family, the author discovered the following regularity: most German proverbs about the family have a positive connotation. The author conducts a semantic analysis of proverbs, during which he identifies specific features that characterize family life in Russian linguoculture. Such findings were firstly done in the current survey.

Keywords: Proverb, Linguoculture, Connotation, Semantics, Mentality, Structure.

INTRODUCTION

At the end of the XX century. A new interdisciplinary field of humanitarian research has emerged, in the center of which is language and culture. The new science is designated as "linguoculturology". Nowadays, a unified approach to language and culture studies is a topical field of modern linguistics. Linguistic and cultural studies are a source of new knowledge about the peculiarities of the culture of a particular people, their mentality, traditions, and way of life (Aleeva&Safiullina, 2016), (Sadykova, Davletbaeva, Karimova &Khasanova, 2017). The language is a socio-historic phenomenon reflecting social events and the structure of the society. Any language defines the range of "good" and "bad", sets the boundaries of the approved and disapproved by the society range of referents: activities, objects, their parameters (Gafiyatova&Solnyshkina, 2015; Solnyshkina&Gafiyatova, 2014). The study of various spheres of human life on the basis of linguistic and cultural research enables to most accurately recreate the linguistic picture of the world of the people.

Wisdom, experience, and knowledge of the people found their most vivid reflection in the paremiological foundation of the language. Paremiology, the subject of study of which is proverbs and sayings, is one of the integral parts of the linguocultural foundation of the language, since linguoculturology examines, first of all, the living communicative processes and the relationship of the language expressions used in them with the synchronous mentality of the people. The phraseological fund of a language is a valuable linguistic-cultural source that preserves the characteristics of the worldview, customs and traditions of a particular nation. The study of a language is closely related to the study of human culture. This explains the relevance of numerous works devoted to the analysis of phraseological units of various languages (Mukharlyamova, Shayakmetova, Kayumova, Konopleva&Berezhnaya, 2017).

Proverbs are the source of instruction and teaching, which are transmitted in a laconic form from generation to generation. That is why they have significant linguocultural potential (Andreeva&Solnyshkina, 2015; Sadykova et al., 2014; Selting, 2010). With their help, many areas of human life are regulated, one of which is family relations. Family is an important part of every person's life, so it is so important to pass on from generation to generation knowledge, experience, instruction and teachings in this field. Besides, the proverbs of each individual nation reflect those realities that are inherent in the world picture of this community. At the same time, there are also components that are present in

absolutely all pictures of the world due to their universality. Therefore, the study of linguistic and cultural features of German proverbs that describe family relationships is of particular interest ([Bennett, 1988](#), [Varlamova, Tulusina, Zaripova&Gataullina, 2016](#), [Sadykova, Kajumova, Davletbaeva, Khasanova&Karimova, 2016](#)).

Nevertheless, such a vivid interest of researchers to the problem of linguocultural aspects of German proverbs, including the thematic group of family relations, a lot of peculiarities in the presentation of the detected problem requires revision and deep analysis and is considered to be the assignment to be done in the current study:

- To analyze the experience of many generations and universal values, which are the basis of family relations and are reflected in numerous German proverbs;
- To dwell on the moral aspect of family relations that are transmitted through proverb;
- To detect three traditional types of proverbs: metaphorical, instructive and direct;
- To analyze proverbs describing the role of women and unity of the wife and husband, parents and children, relations between relatives, etc.;
- To pay special attention to the proverbs related to such concepts as the importance of the family in a person's life and the structure of family relationships;
- To give instructions and teaching recommendations for presenting linguoculturological material within the area of German proverbs on family relations.

LITERATURE REVIEW

Proverbs are very specific syntax constructions that need and worth close attention. They are exactly the forms of existence the language that conserves long centuries of national and all-human wisdom. It is necessary to explore proverbs in both linguistic and cultural paradigms. Present study is based in the decisions of previous authors ([Burger \(2010\)](#), [Solnyshkina \(2015\)](#), [Kajumova, Sadykova&Gabdelganeeva \(2018\)](#), [Kühn \(2007\)](#), [Prinz, 2005](#), [Schwarz-Friesel, 2007](#), [Jahr, 2000](#), [Schwarz-Friesel, 2007](#)) that paid their close attention to the investigation of multiple dimensions of proverbs formation and functioning.

Worth the close studying concerning the theme of a current article that refers to functioning the problems within the German language the work of [Burger \(2010\)](#) "Phraseologie. Eine Einführung is Beispiel des Deutschen" [Phraseology. An introduction using the example of the German]. The author of the book arises the problem of how important phraseological phenomena are for today's language in all its domains. Basic concepts and a handy terminology are provided, which offer the reader independent access to phraseology, to its manifold forms and functions. Systematic communication of the criteria with the greatest possible clarity of presentation is the aim of the presentation. The introduced terms are largely explained by authentic examples from German texts, but the concepts are not tied to a single language. The problem breakdown is based on the current state of knowledge and addresses controversial issues of the current discussion. In particular, findings of corpus linguistic research and their impact on the conception of phraseology are considered. The main topics are the semantics of the phrases and the use of phrasemes in texts.

The diversity of the paremiological fund of different languages was described in studies of oral folk art, however, the linguistic and cultural aspects of the analysis of the structure and semantics of paremia began to be developed only in the last decades ([Burger, 2010](#), [Kajumova, Sadykova&Gabdelganeeva, 2018](#), [Wierzbicka, 1999](#)). In the paremiological fund of different languages, there are both universal and original concepts. Universality is reflected at the level of the thematic classification of paremia, while the uniqueness can be traced in different figurative sources of their semantics. The linguistic and cultural aspect of the paremiological picture of the world is determined by extralinguistic factors, which include the traditions and customs of the people, its mentality and way of life ([Prinz, 2005](#), [Schwarz-Friesel, 2007](#)).

Proverbs are centuries-old folk wisdom, which conveys in laconic linguistic form the experience of many generations. Therefore, proverbs are employed to reconstruct the characteristics of the mentality, allowing them to identify its common features that are characteristic of a certain linguistic community ([Jahr, 2000](#)). Proverbs allow us to reveal the unchanging features of the mentality, since they exist for a long period of time and have a different frequency of use in the language ([Burger, 2010](#)). Proverbs are representatives of such important categories for national culture as the way of life, traditions, character, habits, and appearance of a person ([Jahr, 2000](#), [Schwarz-Friesel, 2007](#)).

[Andreeva&Solnyshkina \(2015\)](#) study the idiomatic meaning of the idiom "Halcyon days" in institutional discourse. They provide a contextual analysis of the given idiom, i.e., peculiarities of functioning and modern usage of the idiom with the general meaning "a very happy or successful period in the past".

[Kajumova, Sadykova&Gabdelganeeva \(2018\)](#) study cultural aspects of using paremiological units in the teaching process. Knowledge of paremiological structures is considered to be evidence of advanced knowledge of the language as very frequently even the native-speaker might fail in knowledge and free usage of phraseological units. The objective of the research is to study the structure and semantics of the English paremiological units with accenting their usage for language study and methodology of study and teaching of such language structures. The authors identified different

aspects of the paremiological units which belong to the branch of linguistics, namely paremiology. [Kühn \(2007\)](#) also pays attention to the peculiarities of using the phrases in the process of teaching on the example of the native language.

The current study makes special interest as it is in German and is dedicated exactly to the German linguistic picture. The relevance of the study is set by a number of factors: an increase in the scientific interest in linguistic and cultural research, the consideration of proverbs about the family as a source of information about the mentality, traditions and way of life of the people ([Burger, 2010](#), [Koots, Realo&Allik, 2012](#), [Thomas, Kinast&Schroll-Machl, 2003](#)). The authors are aimed at filling the gaps existing in the already existed representation of the topic of family-related German proverbs' functioning. Notably, classification of family-related German proverbs and their close analyses according to the detected groups, explain peculiarities of inherited traditions correlated with family relations and their reflections in proverbs, dwell on the methodology of teaching German proverbs.

METHODS

In the course of our work on this study, the following scientific methods were used:

- The method of theoretical analysis of literature on the topic under study, when an in-depth analysis of the theoretical material on the research problem was carried out;
- The method of semantic and structural analysis of proverbs;
- The method of lexical-semantic group description was used in particular. This method, in its various modifications and variants, is widely used in modern research and analytical practice;
- The comparative method. In the scientific article proposed, a study and description of the German language are conducted through its systemic comparison with English in order to identify the differences and common features between the two languages.

While conducting the study, 180 proverbs related to family relations were analyzed, reflecting, to varying degrees, the specifics of family relationships. German proverbs describing family relations with components Mann, Frau, Mutter, Vater, Kind, Bruder, Schwester, Sohn, Tochter, Verwandte were selected and analyzed.

RESULTS

The family occupies a special position in the life of not only each person but also in the life of each individual people. Family relations are one of the most complex and multifaceted types of interpersonal relationships, as family represents a kind of social environment characterized by such features as informality, the intimacy of communication and ease of the environment in the circle of relatives and friends. Family relations are characterized by such specific manifestations as care, help, and support in matters related to the social and physical needs of the partner. These features of family relations are rooted in the public consciousness and are reflected in such terms as "parental duty", "parental home", "motherly love". It should also be noted that family relations differ from other interpersonal relations, as they are subject to regulation by society, which gives the family relations an element of responsibility and duty. Consequently, the sphere of family relations is multifaceted; it is regulated, on the one hand, by internal family rules and duties of family members, and, on the other hand, by the social environment. Therefore, the experience of many generations and universal values, which are the basis of family relations, are reflected in numerous proverbs ([Herbrand, 2010](#), [Hofstede, 2010](#), [Maletzke, 2013](#)).

In the explanatory dictionary of Duden, the following definition of the family is given: "auseinemElternpaarodereinemElternteil und mindestenseinem Kind bestehendeLebensgemeinschaft; Gruppe allermiteinanderverwandtenPersonen" ([Duden, 1996](#)). In the dictionary Das Wortauskunftssystem der Deutschen Sprache the family is defined as "Gemeinschaft von Menschen, die miteinanderverwandtsind". Family relations are regulated by the rules of law and morality. Their basis is marriage. In the explanatory dictionary, Duden's marriage is defined as "gesetzlich und kirchlich anerkannte Lebensgemeinschaft von Mann und Frau". Therefore, in German, the family includes, in the first place, parents and children who form a community ([Duden 11, 2002](#)). Thus, these definitions emphasize, first of all, the social nature of the family, which is determined by the collective nature of the family, joint living, joint activities and by the system of interpersonal relations of members of the family group.

The moral aspect of family relations is transmitted through numerous proverbs that describe relationships within the family and give instructions and teachings in this area. In the course of our study, 180 proverbs were analyzed, reflecting, to varying degrees, the specifics of family relationships. Among these proverbs, we can distinguish the following thematic groups: the role of the wife and mother in the family, the role of the father and husband in the family, relationships with children, the creation of marriage, the management of a common farm, and relations with distant relatives. Thus, in German proverbs describing family relations, primary attention is paid to the regulation of relations between spouses and children, the more distant relatives are considered rather outside the family circle (Figure 1).

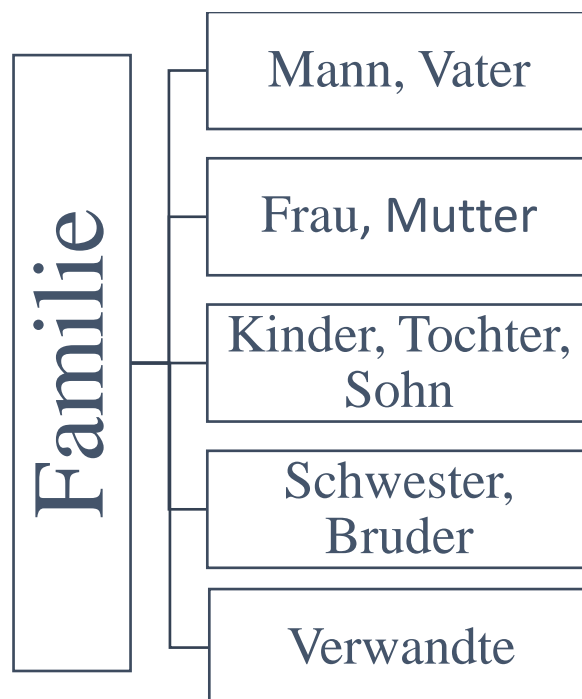


Figure 1: Family relations in German proverbs

Source: Author

Traditionally, there are three types of proverbs: metaphorical, instructive and direct. Among German proverbs describing family relationships, all these types of proverbs are distinguished. Metaphorical proverbs express instruction or exhortation indirectly, for example: “Der Ehestand ist eine Prozession, wo analyzed das Kreuz vorangeht”. Instructive proverbs express any teaching directly, for example: “Suche dir eine Frau nicht beim Tanzen, sondern bei der Erntearbeit im Feld”. Direct proverbs are based on parallelisms, for example: “Keine Schenke ohne Trank, keine Ehe ohne Zank”. However, most of the German proverbs that describe family relationships are instructive proverbs. This can be traced to the fact that marriage and family are considered to be the most important sphere of a person's life, therefore the transfer of experience about how to build family relationships properly, what to avoid and what to strive for when creating a family to future generations is one of the most important tasks of such proverbs. In general, the family in the German linguistic culture retains its traditional features and is characterized as a place where unity, security, trust and help reign.

Thus, the German proverbs describing family relations cover a wide range of proverbs that includes the relationship between husband and wife, children and parents, instructions for the creation of a family, relationship with relatives. This indicates the high importance of this field of human life for the German mentality. Family in the German mentality consists, first of all, of parents and children, representing a rather narrow circle of relatives. Therefore, only a small part of the proverbs that regulate relations with distant relatives are observed, and most of these proverbs have a negative connotation.

In this study, there were analyzed German proverbs describing family relations with the following components: Mann, Frau, Mutter, Vater, Kind, Bruder, Schwester, Sohn, Tochter, Verwandte.

Among the German proverbs that deal with family relations, a special place is occupied by proverbs describing the role of women. They reflect stereotyped ideas about women as carriers of socially prescribed qualities and characteristics that are the result of fulfilling certain functions in the family and society. Proverbs reveal the traditional features of family relations, characteristic of the German mentality; therefore the image of the wife is the most multifaceted and versatile.

On the one hand, the wife appears as a morally strong personality, against which the husband is weak and helpless. Reflection of such family relations can be found in the following proverbs: “Der Mann ist das Haupt der Familie und die Frau ist der Hut darauf; Eine kluge Frau machtest den Mann vernünftig; Wer in seinem Hause Frieden haben will, der muss tun, was die Frau will; Der ein reiches Weib genommen, ist um seine Freiheit genommen; Der Mann ist der Kopf, aber die Frau dreht ihn; Die Frau prügelt ihren Mann nicht, hält ihn aber unter dem Pantoffel”.

On the other hand, the wife is depicted as a resigned and weak-willed being, which is in full submission to her husband: “Wenn man Nussbäume und Weibern nicht schwingt, so tragen sie keine Frucht; Zorn ist ein Mann, Sanftmut eine Frau; Frauen und Koteletts werden umso besser, je mehr man sie klopft”.

The main role of women in the family at all times was considered the role of the mother, so a large number of proverbs describes her qualities and attitude towards children: “Der Mutter Herzistimmer bei den Kindern; Der Mutter Liebe ist stärker als der Kinder Grind und Unflat; Der Mutter ist das kranke Kind das Liebste; Schreiende Kinder machensingende Mütter”. In these proverbs, there are such qualities of the mother as sensitivity, caring, and love for children. The attitude to the children of the father and mother is expressed in different ways, so in the following proverbs the mother is presented as more caring towards the children than the father: “Was die Mutter ans Herz geht, geht dem Vater nur ans Knie. The image of the stepmother is also highlighted, her attitude towards children is characterized as indifferent: Die Mutter gibt, die Stiefmutter fragt: Wollt ihr, Kinder?”

A significant number of proverbs describe the duties of women, which often include housework, housekeeping and childcare: “Deutsche Frau hat vier K zubesorgen: Kinder, Kleider, Küche. The woman is also characterized as practical, economic and economical: Wer eine Frau nimmt, der nimmt einen Herrn; Wo keine Frau ist, da fehlt es am besten Hausrat; Frauen machen aus Pfennigen Taler, Männer aus Talern Pfennige”.

The creation of the family is seen in German proverbs as an important step in the life of every person, so much attention is paid to the choice of a future wife. In order for the marriage to work out successfully, the people compiled a whole set of recommendations and teachings for choosing the other half. When choosing a wife, the focus is her diligence and ability to manage the economy, rather than the external qualities: “Suche dir eine Frau nicht beim Tanzen, sondern bei der Erntearbeit im Feld; Eine Frau sucht man sich am Samstag, nicht am Sonntag aus; Mit den Ohren such 'dir eine Frau, zieh' mehr die Ohren als die Augen zu Rate”. Early love-match is considered a guarantee of a strong and long marriage: “Frühe Hochzeit, lange Liebe; Heiraten ist kein Pferdekauf”. However, in a number of proverbs, early marriage is considered unreliable: “Jung gefreit hat oft gereut; Frühaufstehen und frühfreier wird niemand engereuen”. The creation of a family is seen as an important step, which requires deliberate decision making: “Heiraten in Eile bereut man mit Weile; Gehst du in den Krieg, so beteeinmal, gehst du zur See, zweimal, gehst aber in die Ehe dreimal”. There are proverbs as well in which the fact of marriage has a negative connotation: “Wer ehrlich ist, heiratet früh, wer klug ist, aber nie; Heiraten ist gut, aber nicht thei raten ist besser”.

The relationship of the wife with mother and father-in-law, as well as the husband with the wife's parents is characterized by tension: “Gut ist es, wenn die Schwiegereltern fern und Wasser und Brennstoff nah sind; Die Schwiegermutter ist gegen die Schwiegertochter und die Schwiegertochter gegen die Schwiegermutter zum Verdacht geneigt”.

Proverbs also note the unity of the wife and husband: “Die Frau tut es dem Manne gleich; Mann und Weib sind ein Leib; Mann und Weib haben kein zweites Gut zu ihrem Leib; Mann ohne Weib, Haupt ohne Leib, Weib ohne Mann, Leib ohne Haupt daran”.

Proverbs that describe the relationship between parents and children are characterized by the mention of the role of the mother and father in the upbringing of children. Analysis of proverbs made it possible to conclude that the relationship between mother and child is characterized by care, warmth, and devotion: “Die beste Amme ersetzt keine Mutter; Mutter treu ist täglich neu; Ist die Mutter noch so arm, so gibt sie ihrem Kinde Warm”. The role of the father is more evident in the upbringing of children: “Ein Vater gibt keinen Rat, ergibt das Vorbild”. It is also emphasized that the mother has a major role for children at an early age, but then the father takes this place: “Kinder saugen an der Mutter, wenn sie klein und am Vater, wenn sie groß sind”. That is the reason why the role of the mother in the family is irreplaceable: “Ein Kind kann hier einen Vater bekommen, also eine Mutter; Ein Kind, das eine Stiefmutter bekommt, bekommt auch eine Stiefvater”. The upbringing of children is seen as the main task of parents: “Besser keine Kinder haben, als sie schlechter ziehen; Besser ohne Kinder sterben, als gottlose Kinder haben”. Upbringing of children in the family is characterized by the following features: the absence of corporal punishment (“Erschlage ein Kind nicht, du weißt nicht, was daraus werden kann”), inoculation of diligence (“Besser die Kinder arbeiten und die Eltern ruhen, denn das die Eltern arbeiten und lassen die Kinder faulenzen”), it is not customary to restrict the freedom of children (“Zwei Dinge sollten Kinder von ihren Eltern bekommen: Wurzeln und Flügel”). Particular emphasis is placed on the responsibilities of children to take care of their parents: “Mütter tragen ihre Kinder durch den Morgen, Kinder sollen ihre Mütter durch den Abend tragen”; “Die Kinder müssen den Eltern Schulden bezahlen”.

Relations between relatives are described in German proverbs in a negative aspect, relatives avoid frequent meetings, rather than seek to establish a closer relationship: “Bei manchen Verwandten wünschte man sich es wären entfemte”; “Verwandte sollten so fern voneinander wohnen, dass sie einander nicht auf die Haustüren schauen können”; “Liebe Ratten im Keller als Verwandte im Haus”.

In addition, such concepts as the importance of the family in a person's life and the structure of family relationships have been chosen for analysis. The results show that most of the proverbs are devoted to the structure of family relations. The largest number of proverbs refers to the characteristics of women in the family, the characteristics of the relationship between the wife and husband and the attitude to marriage. The analysis also revealed that among the proverbs that characterize the importance of the family in a person's life, most have a positive connotation.

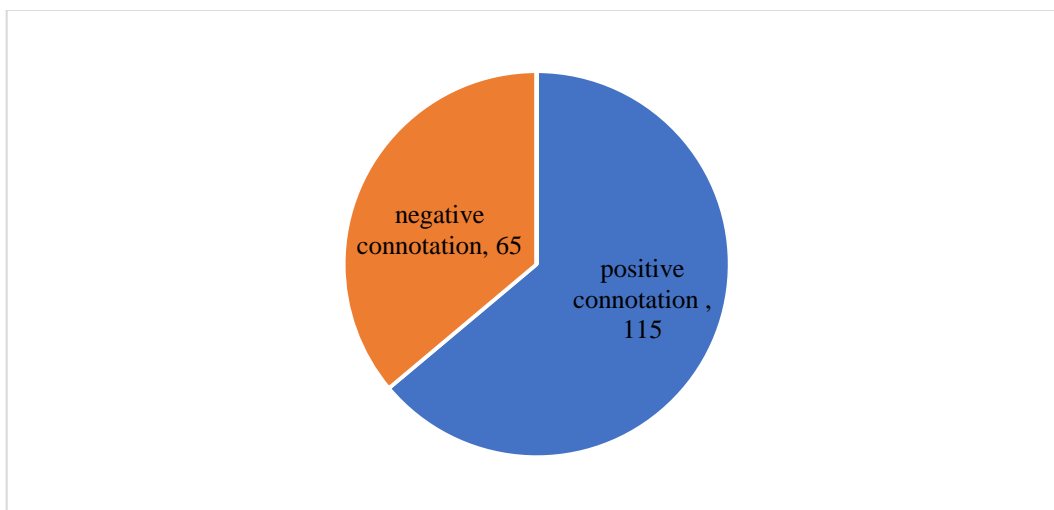


Figure 2: The importance of family in a person's life

Source: Author

DISCUSSION

The presented results part of the article provided realization of declared in the introduction part assignments: the experience of many generations and universal values, which are the basis of family relations and are reflected in numerous German proverbs were analyzed closely; the moral aspect of family relations that are transmitted through proverb are estimated and generalized; three traditional types of proverbs, namely metaphorical, instructive and direct were detected and analyzed; proverbs describing the role of women and unity of the wife and husband, parents and children, relations between relatives, were detected, selected, worked up and characterized; special attention on the proverbs related to such concepts as the importance of the family in a person's life and the structure of family relationships was paid; the authors also provided instructions and teaching recommendations for presenting detected linguoculturological material within the area of family relations German proverbs.

Thus, based on the analysis of proverbs describing family relations, the following conclusions can be drawn: the family is seen in German proverbs as an important social institution, without which human life is impossible. The creation of a family is the decision influencing the future destiny of a person, so a large part of the proverbs contains the instructions and teachings on the proper choice of the future wife, while proverbs containing recommendations for the husband's choice were not found, which speaks of the patriarchy of German society when little attention is paid to the views of women.

A significant part of the proverbs describes the role of women in the family, where she acts as a mother, daughter, wife, sister, and bride. The head of the family is a man, but a number of proverbs characterize a man only as of the executor of his wife's desires. It should be noted that the number of proverbs describing the role of women in the family is much higher than the number of proverbs that describe the role of men. Perhaps this is due to the fact that the family is the sphere of women's realization. While for a man the family recedes into the background, as a man is fulfilled in the profession. In proverbs devoted to family relations, much attention is paid to the relationship between children and parents. Education of children is the main task of parents; it contains the features of austerity and liberalism. Children are encouraged by diligence and respect for their parents.

Proverbs also contains tips on managing the family economy, the main idea of which is that only with the joint efforts of the wife and husband is the well-being of the family possible. Proverbs that describe relationships with distant relatives have a negative connotation. They note that the further distant relatives are, the better it is for family relations. Thus, it can be concluded that the German mentality is characterized by the idea of the family as a fairly close circle of relatives, including parents and children.

CONCLUSION

The analysis of the German proverbs describing family relations enables us to reveal the linguistic and cultural features peculiar to them. For the German linguistic culture, it is characteristic that the family appears as a key value of the German ethnos. In German proverbs, the family is characterized as the most important landmark in life plans, the regulator of human behavior, the object of care and responsibility, the moral duty of man. The positive connotation of German proverbs describing family relationships prevails over the negative, thereby emphasizing its importance to man as a source of care, protection, reliability, and confidence. It is the quality of family relations and family co-living that determines the satisfaction of life for the representative of German society as a whole.

Most of the proverbs analyzed to characterize the relationship of husband-wife, mother-child, parents-children, family - distant relatives. Relations between husband and wife are characterized by a subordinate position of a woman who unquestioningly fulfils her husband's will, which is connected with the patriarchal structure of German society. However, in a number of proverbs, the man also acts as the executor of the wife's will. The relationship between mother and child is characterized, in the first place, by the indispensability of maternal love and care. That is why only a small part of the proverbs reflects the relationship between the father and children. This is due to the fact that a woman realizes herself as a mother, while the main role of a man is to provide for a family. Relations between parents and children are built on the basis of proper upbringing. Proverbs emphasizes that the main task of parents is to educate children properly and prepare them for adulthood. Therefore, most of the proverbs describing the relationship between parents and children contain instructions and teachings on the upbringing of children, which is a guarantee that children will also take care of their parents in the future. Family in German linguistic culture covers only close relatives and a fairly narrow circle of people is represented, this is indicated by the fact that proverbs describing relations with distant relatives have a negative connotation.

IMPLICATIONS

The presented study may be implicated within the niche of linguoculturology as a relatively new niche of linguistics. The article might be useful for everyone who teaches language or studies it and is interested in the theme of proverbs etymology, functioning and reflecting by proverbs the traditions inherited from generation to generation.

SUGGESTIONS

Prospect for further investigations within the sphere of proverbs devoted to family relations might be comparative aspect: comparison of German proverbs on family relationship with any other allied language within the Germanic language family in order to track etymology, find similar and distinguish unique peculiarities of representation and functioning, detect tendencies and forecast pattern of modern development.

ACKNOWLEDGMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

REFERENCES

1. Aleeva G. Kh. & Safiullina, G.R. (2016). Using Dictionaries in Teaching English as A Foreign Language. *International Journal of Environmental & Science Education*, 11 (9), 2727–2734.
2. Andreeva, M.I. & Solnyshkina, M.I. (2015). Idiomatic meaning of idiom "Halcyon days" in institutional discourse: a contextual analysis. *Journal of Language and Literature*, 6 (1), 306–310.
3. Bennett, T. J. (1988). *Aspects of English Colour Collocations and Idioms*. Heidelberg: Heidelberg University Publishing.
4. Burger, H. (2010). *Phraseologie. Eine Einführung am Beispiel des Deutschen*. Berlin: Erich Schmidt Verlag GmbH & Co.
5. *Duden* (1996). *Deutsches Universalwörterbuch*. Mannheim: Dudenverlag.
6. *Duden 11* (2002). *Redewendungen und Sprichwörtliche Redensarten*. *Wörterbuch der deutschen Idiomatik*. Hrsg. und bearb. von B. Alsleben und W. Scholze. Stubenrecht. Mannheim: Dudenverlag.
7. Gafiyatova, E. & Solnyshkina, M. (2015). Multi-Word Lexical Entries in LSP Dictionaries: Theoretical Considerations. *Journal of Language and Literature*, 6 (2), 71–75.
8. Herbrand, F. (2010). *Intercultural competence. Competitive advantage in a globalizing economy*. Bern, Stuttgart, Vienna: Verlag Haupt.
9. Hofstede, G. (2010). *Local thinking, global action*. Berlin: German paperback publishing house.
10. Jahr, S. (2000). *Feelings and Emotions structures in expository texts*. Berlin: Walter de Gruyter.
11. Kajumova, D. F., Sadykova A.G. & Gabdelganeeva G.G. (2018). Cultural Aspects of Using Paremiological Units in The Teaching Process. *Modern Journal of Language Teaching Methods*, 8 (3), 290–295.
12. Kühn, P. (2007). Phraseme im Muttersprachenunterricht. In H. Burger, D. Dobrovolskij, P. Kühn & N.R. Norrick, *Phraseologie. Ein Internationales Handbuch zeitgenössischer Forschung. An International Handbook of Contemporary Research* (pp. 881–893). Band 2. Berlin, New York. <https://doi.org/10.1515/9783110190762.881>
13. Koots, L., Realo, A., & Allik, J. (2012). Relationship between Linguistic Antonyms in Momentary and Retrospective Ratings of Happiness and Sadness. *Journal of Individual Differences*, 33(1), 43–53. <https://doi.org/10.1027/1614-0001/a000061>
14. Maletzke, G. (2013). *Intercultural Communication. For interaction between people of different cultures*. Opladen: West German publishing house.
15. Mukharlyamova, L., Shayakmetova, L., Kayumova, A., Konopleva, N. & Berezhnaya, I. (2017). Gender-Marked Idioms Referring to a Male Person in Tatar. *Astra Salvensis*, 10(2), 213–217
16. Prinz, J. (2005). Are emotions feelings? *Journal of Consciousness Studies*, 12(4), 8–10.

17. Sadykova, A.G., Kajumova, D.F., Davletbaeva, D.N., Khasanova, O.V. & Karimova, A.A. (2016). A Metaphorical Strategy: the Formation of the Semantics of Derived Adjectives. *International Journal of Environmental and Science Education*, 11(17), 10517–10527.
18. Sadykova, A.G., Davletbaeva, D.N., Karimova, A.A. & Khasanova, O.V. (2017). Functional-technological specificity of metaphors in process of teaching foreign languages. *Man in India*, 97 (3), 15–27.
19. Sadykova, A.G., Yashina, M.E. & Sharafieva A.D. (2014) Citation as a stimulus to boost students' communication skills at the English lessons. *English Language Teaching*, 7 (12), 12–25. <https://doi.org/10.5539/elt.v7n12p12>
20. Schwarz-Friesel, M. (2007). *Language and Emotion*. Stuttgart: UTB.
21. Schwarz-Friesel, M. (2007). Language, Cognition and Emotion: New Directions in Cognitive Science. In M. Schwarz-Friesel. *Language-cognition-culture* (pp. 277–301). Stuttgart: UTB.
22. Selting, M. (2010). Affective in conversational storytelling: An analysis of displays of anger or indignation in complaint stories. *Pragmatics*, 20(2), 229–277. <https://doi.org/10.1075/prag.20.2.06sel>
23. Solnyshkina, M. & Gafiyatova, E. (2014). Modern forestry English: macro- and microstructure of low register dictionary. *Journal of Language and Literature*, 5 (4), 220–224.
24. Thomas, A., Kinast, E. & Schroll-Machl, S. (2003). *Handbook Intercultural Communication and Cooperation. Part 1 and 2*. Göttingen: Vandenhoeck & Ruprecht.
25. Varlamova, E.V., Tulusina E.A., Zaripova Z.M. & Gataullina, V.L. (2016). Lexical Semantic Field as One of the Keys to Second Language Teaching. *Interchange*, 48 (2), 183–193. <https://doi.org/10.1007/s10780-016-9293-7>
26. Widdowson, H. G. (2009). *Linguistics*. Oxford: Oxford University Press.
27. Wierzbicka, A. (1999). Emotions across languages and cultures. In A. Wierzbicka. *Diversity and universals*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511521256>